tendency in human feeling and thinking. If it has
no validity, we must definitely see that and the
reasons of its inapplicability and set it aside well
'out of the way; if it has some validity, we must see
what it is and how far it goes. If the world is an
illusion, but not a dream illusion, that distinction
(too must be put on a secure basis.

Dream is felt to be unreal, first, because it
'ceases and has no farther validity when we pass from
one status of consciousness to another which is our
normal status. But this is not by itself a sufficient
reason: for it may well be that there are different
states of consciousness each with its own realities;
if the consciousness of one state of things fades back
and its contents are lost or, even when caught in
memory, seem to be illusory as soon as we pass into
.another state, that would be perfectly normal, but
it would not prove the reality of the state in which
we now are and the unreality of the other which
we have left behind us. If earth circumstances
begin to seem unreal to a soul passing into a
different world or another plane of consciousness,
that would not prove their unreality; similarly, the
fact that world-existence seems unreal to us when

we pass into the spiritual silence or into some
Nirvana, does not of itself prove that the cosmos
"was all the time an illusion. The world is real to
the consciousness dwelling in it, an unconditioned
existence is real to the consciousness absorbed in
Nirvana; that is all that is established. But the
'second reason for refusing credit to our sleep